

DESTINY

The Magazine of National Life



Ewing Galloway

LIFE-GIVING WATERS

"And The Sword Shall Come Upon Egypt"

(See Inside Cover)

1956

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A Sword Over Egypt

EGYPT, a major nation among Gentile peoples, is today becoming aroused to nationalistic action as she boldly aspires to a leadership in the Middle East that is far beyond her capacity to exercise. She has succeeded in hypnotizing herself into believing in her own greatness. The performance of the men in her government is in conformity with this new conception of Egyptian destiny, the results of which will spell disaster in capital letters for the land of Egypt.

The prosperity of Egypt depends upon the River Nile. Under modern methods of warfare, the life-giving waters of this river are extremely vulnerable. The Egyptians could be quickly deprived of its sustaining benefits if those waters were turned aside, an accomplishment already recognized as feasible in the strategic planning to bring Egypt into subjection. That such a move is to be made in the near future is clear from Ezekiel's prophecy which foretells and describes the desolation to come upon the land of Egypt just prior to the Great and Terrible Day of the Lord. The prophet was commissioned to prophesy against Egypt and its people and to say: "The day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen" (Ez. 30: 3). Smith and Goodspeed render the latter part of this verse as foretelling "the time of doom for the nations."

This would indicate a general awakening on the part of the nations, or heathen, in fulfillment of Joel's prophecy: "Assemble yourselves, and come, all ye heathen, and gather yourselves together round about" (Joel 3: 11). This previsions great military preparations on the part of the heathen and the assembling of the nations for conflict as they set themselves in battle array to contest the right of God's people to inherit the earth with the ending of the present age.

At that time Ezekiel declares: "The sword shall come upon Egypt" (Ez. 30: 4). It is in the ensuing campaign against the land of the Pharaohs that the River Nile is to be turned away, bringing about the pre-

dicted desolation. Ezekiel specifies further that the duration of this desolation is to be for forty years and, if this is to be literally fulfilled at this time, circumstances in the land of the Nile will indeed be desperate during the latter half of this century. However, there is the Divine promise that afterward Egypt shall be restored, as foretold by Isaiah (Isa. 19: 22). Nevertheless, this will not come about until the Egyptians humbly acknowledge the sovereignty of the Lord and entreat Him to heal their land.

It is imperative to recognize in present Egyptian aspirations an event sign of major importance, given by the prophets as chronologically marking the time when all nations are to be brought to judgment. It is the *time of the heathen*, which Ezekiel associates with the nearness of the Day of the Lord, and, like the period known as the "Times of the Gentiles," it is an interval when heathen nations in opposition to God are permitted to

attempt to assume a dominant position in international affairs. They have taken advantage of the fact that the "power of the Holy People has been broken" (Dan. 12: 7, *Ferrar Fenton Trans.*). Aroused by nationalistic propaganda, they have responded as Joel foresaw that they would when he prophesied: "Let the weak say, I am strong" (Joel 3: 10).

All of this is a warning to the wise that the time is at hand. The whole purpose of the coming judgment is succinctly stated by Isaiah as follows: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26: 9). This is the lesson the nations are about to learn as the result of the Divine pressures which are to be exerted upon them when they become involved in the imbroglio of the events of the Great and Terrible Day of the Lord. It is a lesson they have refused to learn by walking in the ways of peace; therefore, they must receive their schooling in righteousness under the disciplinary rigors of judgment.



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Contents

As a Snare	257
Deepening Shadows	244
Entrenched New Dealism	245
Great Expectations	249
Month By Month	246
Prophets Vs. Watchmen	244
The Question Box	260
Review of World Affairs	255
A Sword Over Egypt	242
Truth Challenges Disbelief	244
When the Son of Man Cometh	251
Why Vote?	243

Destiny

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THE MARCH OF HISTORY

WHY VOTE?

IN AN ARTICLE titled "Register! Inform Yourself! Vote!", in *Reader's Digest* for August 1956, the necessity to cast an intelligent ballot in the 1956 presidential election is stressed. Emphasis is laid on registering, becoming informed on issues and then being sure to vote. A campaign is on to increase the percentage of voters who will go to the polls this fall and indicate their choice of candidates for the highest governmental offices in the land.

However, important as it is for all qualified citizens to become acquainted with the political issues and vote, there is one major hindrance to getting out the voters, a fact that is not even considered in the above-mentioned article. It takes much more than a set of candidates at the head of the respective political parties to interest all the voters. One of the main troubles is that party platforms resemble a Mother Hubbard dress, covering everything and touching nothing!

Genuine American statesmen are not coming forward who will stand foursquare on plainly-stated issues which will serve the best interests of the American people as a whole. These would not fail to arouse spontaneous enthusiasm and galvanize men and women into action, sending them flocking to the polls. Instead of this, minor issues are blown up as though they were of major importance to distract the attention of the voter from the real problems which are before our nation today. High-sounding phrases are lavishly

employed in campaign speeches which, when analyzed, have no more substance than slogans made up of so-called powder-puff words (which all high-quota salesmen are cautioned to avoid).

For instance, which political party and its candidates for office are in out-and-out opposition to continued foreign aid? Which party can a voter support and be certain he is protesting the continuation of the United States as a member of the United Nations? What of Constitutional amendment by treaty law? Can a voter be sure he can select the party and candidate who will represent his belief on this vital issue? The voter who is opposed to departures from righteous governmental administration is powerless to cast his ballot in a way that will express his preference in these matters.

It is well and good to urge everyone to register so that they may be eligible to vote and then go to the polls and cast their ballot in the national election. To vote is one of the great privileges of the American citizen. But what about the American right to have clear-cut and well-defined issues placed before him so that he may have a real choice when he does vote? When political parties vie with one another in an endeavor to capitalize upon supposedly popular trends in order to win votes, meantime sidestepping major issues, can a serious-minded citizen be blamed if he sees only futility in casting his ballot?

Far too often politicians run for office for the sake

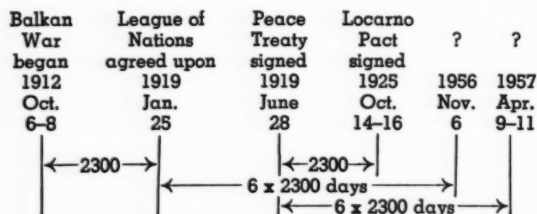
of the office itself and not because they are under conviction concerning what is right or what is wrong for the country and people they serve. The *Reader's Digest* article deplores the lack of voter's interest, when actually the indifference on the part of many voters is the lack of worthwhile issues for which they can cast a positive vote. It could be that many of the voters are thinking far more deeply than the writer of the *Reader's Digest* article would seem to imply.

Give the American people the facts; put the proposition squarely before them so they can register a definite "yes" or "no"; place on the ballot in clear and concise language the great questions of the day; nominate as candidates men of virtue who can be trusted to keep their word and carry out the wishes of the people *after the election*; then there will be no question as to voter interest. If just one political party would do this, no one would have to urge the citizens to register and vote. In the meantime, however, many voters who are truly informed and are thinking deeply ask themselves the question: Why vote?

DEEPENING SHADOWS

THE MISHANDLING of the critical world situation, beginning with the challenge of the free nations in the Korean war in the Far East, and augmented by the critical Suez crisis in the Middle East, has made World War III inevitable. The entire Communistic world and its satellites now feel the West is too fearful to oppose any major move they may make.

Against this background of bungling on the part of the West, the situation is very grave indeed. Highlighting the present crisis, making it stand out in bold relief, is the focusing of the searchlight of prophetic time-periods upon the fall and winter of 1956 and the spring months of 1957. Even the importance of the United States presidential election, falling as it does on November 6 of this year, is prophetically significant in the light of these chronological time-periods. This is set forth in the following chart which Mr. J. Bernard Nicklin has recently forwarded to us:



Because of the timing of our national election, Mr. Nicklin writes: "From the above chart it would seem that the coming election in the United States is to be a tremendously important issue." It will be, for the next Administration will face the most critical world situation that has ever been known. It will be only through Divine guidance that our nation will weather the storm. The vital importance of the caliber of men elected to office, from president to representatives, will affect the welfare and happiness of every American citizen. The unfortunate part is that in many instances

the American voters will not find it possible to choose the type of men who ought to be in office during the crucial period before us—a factor that will actually heighten the seriousness of the crisis confronting our nation and the world today.

TRUTH CHALLENGES DISBELIEF

FROM TIME TO TIME we receive from readers of *DESTINY* reports of attacks made upon our position in relation to the identity of modern Israel in the world today as the Anglo-Saxon-Celtic peoples (apart from Jewry and the Israelis who are now inhabiting Palestine). We appreciate the thoughtfulness of those who thus keep us posted on this type of printed opposition to our activities.

Attention is called to two articles published in previous issues of *DESTINY*, which have adequately answered every charge made, pointing out the fallacies in the threadbare and monotonously repetitious arguments of these opponents who continue to repeat, *ad infinitum*, their already-answered criticisms.

The articles in question are: "What Saith the Scriptures?", *DESTINY* for November 1951, pages 379-385, and "A Restatement of Facts," *DESTINY* for June 1954, pages 189-194. As stated in the introduction to the latter article:

"These attacks have been answered many times through the pages of *DESTINY* and in our printed literature, but those who continue to prepare and publish ridiculing statements never answer the answers. Their repetition of arguments already exposed as without foundation in fact is dishonest; nor do their methods of rejecting that which they do not wish to believe display even ordinary courtesy. We challenge their sincerity when such evidences as that set forth in 'What Saith the Scriptures?', which completely nullifies their case, is entirely ignored. The only reason we take cognizance of such attacks is for the sake of new readers of *DESTINY* who are not familiar with the evidence showing how untenable the position is that these critics have taken."

In these two articles will be found the facts of the Scriptures, the evidence of history and the challenge of prophecy fulfilled, all of which irrefutably reply to the objections raised by the opponents of the position we hold and the truths we present. *DESTINY* readers who desire to answer the arguments of those who undertake to dispute our position, are advised to have those articles at hand for ready reference, for they contain the necessary evidence to meet all challenges. After all, the light of the knowledge of truth will dispel the darkness of ignorance and unbelief, and expose the stubbornness of disbelief, for in all the attacks made upon us no argument has been advanced nor any evidence given that in any way disturbs the Scriptural foundation upon which our case rests.

PROPHETS VS. WATCHMEN

OFTEN material comes to our attention purporting to deal with what is in store for the human race during the next twenty-five to forty years. General confusion prevails among Christians because of the many con-

flicting prognostications of these would-be prophets. Let us become aware of the fact that the Lord is now calling watchmen to alert His people to the significance of these days, not prophets to predict the future. It is important to understand this in this critical time, for few would then be deceived by the sensational and sometimes fantastic predictions which are abroad.

When the prophets of old recorded what they envisioned concerning coming events, they prefaced their prophecies with the authoritative pronouncement: "Thus saith the Lord." As watchmen in Israel today, our commission is to identify the accuracy of the words of prophecy and declare, as events demonstrate the fulfillment of the prophetic forecasts: "This is that spoken of by the prophets." When men depart from the role assigned to them today as watchmen, and assume the prerogatives of the prophet, they become presumptuous and the failure of the fulfillment of many of their predictions brings the words of the prophets of the Lord into disrepute.

When Mussolini was at the zenith of his power and popularity, many would-be prophets were proclaiming that he would revive the ancient Roman Empire. In *DESTINY* for March 1939 we called attention to the fallacy of claiming a Scriptural basis for such a contention, with subsequent events proving the accuracy of *DESTINY's* appraisal. It is true that the Bible does speak of a revived empire, but the Scriptural statement which has been used as a text to indicate this revival as a future event should actually be related to the whole context which shows the prophecy to have been already fulfilled. The event became a matter of recorded history some centuries ago when Papal Rome arose from the ashes of Pagan Rome when it became a dying empire and eventually passed away. When we now call attention to that revival as an accomplished fact of history, we can declare with confidence: "This is that spoken of by the prophets."

Every Christian is enjoined to check for himself in the Scriptures all statements made by those who purport to speak in the name of the Lord. When prognosticators declare repeatedly that there will be no war between Soviet Russia and the Western nations, we have the utterances of Ezekiel, Daniel, Joel and other prophets to the contrary. When these same prognosticators go so far as to state that there is nothing whatever in the Bible to indicate that atomic or hydrogen bombs will be used in the coming world conflict, they are ignoring the pronouncement made by Daniel the Prophet, who states of a northern power that he will go forth, as Ferrar Fenton translates Daniel 11: 16, "with destruction in his hands."

Those who are watchmen in Israel, and know what the Scriptures state concerning coming things, can clearly identify the preparation of those *weapons of destruction* in the tests now being made by Soviet Russia. Nor should we fail to consider the vivid description given in the Apocrypha by the Prophet Esdras (Ezra), who prophetically foresaw the effects of the use of such diabolical instruments of warfare:

"But only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests.

And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid." (II Esdras 13: 10-11.)

Certainly Esdras' remarkably detailed description of an actual scene of destruction by an atomic or hydrogen bomb shows how erroneous the statements are of those who maintain that this type of weapon will not be used. Actually it is now quite demonstrable that this is what will contribute to making the Day of the Lord so terrible. To this statement by Esdras can be added Zechariah's description of the effect upon men of the sudden and destructive release of atomic energy:

"Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." (Zech. 14: 12.)

As watchmen in Israel we can point to these passages as evidence of things to come and wait and watch to identify the process of fulfillment as the day approaches. Then, when it comes to pass, we may declare that the words of the prophets have been fulfilled. A point to consider also in this connection is the fact that the prophets were not permitted to have specific knowledge of the timing of end-time events. This was reserved to be revealed in its fullness to the watchmen in Israel, enabling them today to more accurately chart step by step what is occurring in this time of fulfillment.

Because this is the very time when many false teachers were to arise, our Lord's warning should be carefully heeded:

"If it were possible, they shall deceive the very elect. Behold, I have told you before." (Matt. 24: 24-25.)

The word "they" refers to those very prognosticators who are handling the Scriptures, particularly Biblical prophecy, falsely.

ENTRENCHED NEW DEALISM

MANY VOTERS in the presidential election of 1952 thought to cast their ballot against the so-called New Deal when they placed a cross on the ballot for the Republican ticket. They were totally unaware that, regardless of the political party they chose to support, it was impossible to secure other than a "New Dealer" for president. It was planned that way. Candidates for president in both parties were selected so that, insofar as the public was concerned, the professional political manipulators behind the scenes could say, "Heads we win; tails you lose!" Thus, those who voted for a change lost the election.

In the much-discussed new book, *Eisenhower—The Inside Story*, by Robert J. Donovan, some interesting facts have been brought to light, which have been known to a few all along. Mr. Donovan shows that Mr. Eisenhower was completely at variance with the right-

(Continued on page 248)

Month By Month ·

by A. R. H.

SOMEONE recently asked me, *apropos* of the Suez crisis, when last I was in Egypt. It was in the winter of 1944. The Hitler-War was still raging and seemed as if it would drag on forever. Just before flying back to England, an Egyptian Government official asked me what food rationing was like in Britain. Casually, I remarked that we enjoyed the issue of one egg per person per month. It was always amusing to watch the look of stupefied incredulity which always greeted this simple statement of simple fact.

On the long flight home in an R. A. F. transport plane over the North African battlefields to Casablanca, I had ample time for pondering upon the strategic value of the land of Egypt to Britain. Such was the vital nature of this value that in 1941, while still living under threat of invasion, the British Government had gambled on sending the only armored division in Britain to Egypt rather than risk the subjugation of Egypt by the Nazis.

An Island Home

From Casablanca, the final eight-hour flight over the Atlantic and Bay of Biscay served to complete the picture with vivid drama for me. Here was a little island surrounded by hostile seas, dependent for its existence, as a densely populated community, upon food supplies from other lands. Normally, from an altitude of 30,000 feet, it would have been possible to get a bird's-eye view of the Island from Land's End to the Midlands and the land of Wales to the Wash.

This day, however, the Cornish peninsular alone was visible, covered with white snow, but stretching forth defiantly into the grey seas thundering on its coasts from both sides. The rest of the Island was in impenetrable dark grey mist and cloud. Would it be possible to get through? Suddenly, a gap appears in the murk and we swoop down quickly to land at Hurn. A moment later and the weather closes in so that visibility becomes nil again.

Oh, yes! We had made landfall on an island all right. There was no doubt about that. But the stark reality of the fact was something that needs to be seen to be believed.

Four years later I visited South Africa. World War II had been over for three years but Britain was still under food rationing. A Capetown Hotel Proprietor asked the usual question. One egg a day perhaps or one a week? But four months to make one omelet? Such a prospect was incomprehensible! Yet the fact remained.

Fifteen Long Years

Nine years after the war ended Britain came off food rationing, which had lasted from 1939 to 1954, *i.e.*, 15 years. So if anyone asks me nowadays what all the fuss is about over the Suez crisis, I feel inclined to reply: *"Britain is an Island. We have only been off*

food rationing for two years and we do not want any more of that all over again in a hurry if we can avoid it." This is a deliberate understatement and puts the issue in the mildest manner possible. But there comes a time when any people begins to feel that *"variety in one's amusements is desirable."* If it comes to a third world war we can take it. But we do not intend to sit on our lees and have to put up with war-time emergency conditions during piping days of peace, just to satisfy the whim of a puppet dictator with offices on the banks of the Nile.

If the stability of Egypt was a matter of life and death to Britain at a time when the Island lived under the shadow of a threat of invasion from Europe, the stability of the land of Egypt is no less a vital factor in our national security today.

The German High Command never had any delusions about it; otherwise they would not have trained an *Afrika Korps* for operation in the Western desert. They knew that to cut the spinal cord of sea communications for the British Commonwealth of Nations was a quicker method of giving a knockout blow to Britain than launching a frontal attack across the Straits of Dover.

1914 Over Again

It was Mr. J. Bernard Nicklin who first pointed out that twelve times 1260 days from August 4th, 1914, ran out on August 4th, 1956. Certainly, in Britain it has been just like 1914 all over again. The wonderful spirit of national unity evidenced over this Suez crisis awakened many poignant memories for those of us old enough to recall those far-off days.

1914 was all so different from the mood in which the British nation entered World War II, when disgust and disillusionment followed inevitably as a consequence of years of futile pacifism and appeasement. Following the declaration of war in September 1939 over the Nazi invasion of Poland, there ensued the period popularly known as *"the phoney war."* It was not until after the disaster and miracle of Dunkirk that Britain became overnight a united nation.

A Trade War

By contrast there was no time-lag in Britain's reaction to the Suez crisis, the reason being that there is nothing novel about this issue. Everyone in Britain knows from childhood that *"to cut the Suez Canal means the spinal paralysis of the British Empire."* No one needs to tell us what the Canal means to us. Our interest in the Canal is not academic but vital, which explains why unity in 1956 was instinctively instantaneous or automatic.

In the spate of argument about the legal niceties of this issue the real issues at stake seem generally to have been overlooked. Thus it was on July 25th that the British Chancellor of the exchequer, Mr. Harold

MacMillan, announced "An Intensification of the Credit Squeeze." Exactly 24 hours later, to wit on the 27th of July, Nasser seized the Canal. The connection between these two events could have been purely coincidental but for the fact that the crisis was planned by Shepilov as "a try-out" maneuver in the trade war which is the latest phase in the struggle for mastery of the Middle East.

Hair-Splitting Arguments

President Eisenhower scored a debating point when he claimed that, under the Treaty of 1888, the users of the Canal did not own it but that their "rights in and to the Canal in perpetuity" meant that "in the sense of usage of the Canal, it is internationalized already." To which Nasser countered with the rejoinder that he had not nationalized the Canal but only the Company which operated it. This is something like a man saying: "I do not own the engine of my automobile but only the chassis." What would be the use of the Company without the Canal? As much use as a chassis of an automobile without its engine!

A Gigantic Smoke Screen

One of the effects of all these verbal arguments is the creation of a kind of gigantic smoke screen concealing from the minds of the majority of people the true issues at stake. Thus the Soviet Military Organ, *Red Star*, attempts to distort the Western attitude in the following accusation:

"Western policy has only one purpose, to intimidate Egypt and also other countries of the Arab East, in which are located oil concessions belonging to the Western monopolies. That is why Egypt's seizure has raised such a fuss in the West."

To suggest, as some detractors have tried to do, that Britain has been mobilizing against Egypt is fantastic. Britain has always had armed forces available both in Libya and Cyprus amply adequate for dealing with any emergency in the Nile delta. All these dispositions have been made and been provided for, as previously reported in these columns, many months before the present crisis arose.

Britain's mobilization is not bluff. There has been nothing like it since 1914. All army transport vehicles and mobile field artillery units were repainted desert yellow from olive green overnight. I have seen the troop trains roaring through the countryside traveling south by night. On the eve of the Menzies mission in Cairo the biggest assembly of troop transports seen since D-day in 1944 could be seen anchored, ready to sail, in Southampton Water.

BRITAIN'S MOBILIZATION IS NOT DIRECTED AGAINST EGYPT, BUT AGAINST THE CONTINGENCY OF SOVIET INTERVENTION IN EGYPT.

Suez Military Zone

It is important to appreciate that, while the Suez Canal and Suez Canal Company are one thing, the Suez Zone, containing military camps, stores and airfields, is something else, distinct and different, although not unrelated. The fact that the Military Zone could be used to defend the Canal against attack is entirely secondary to the far greater fact that the Suez Zone

represents the only adequate and existent Base from which the Middle East Arena can be defended effectively—in terms of "conventional attack"—as a whole.

Under the Anglo-Egyptian Treaty of 1954, Britain reserves the right to reactivate the Base in an emergency. Vigorous mobilization today is evidence of Britain's grim determination not to be caught napping on this score. If anyone intends to try to occupy the Suez Military Zone, then Britain intends to be there first, even though it became effective only as a "delaying action" within the wider plans for strategic withdrawal mentioned in previous articles of this series.

Nasser's trump card, in the event of his position as dictator trembling unduly, would be to let the Soviet Airborne Armadas drop in from the skies and thus present the world with another *fait accompli*. Once in occupation of the Zone, the Red Army chiefs would say: "Nasser invited us, so we came. What do you propose to do about it?" Or they might even drop in as uninvited guests. After all, there is nothing like negotiating from a position of power. Or so we are credibly informed.

Revolutionary Command Council

It is often said that there are none so blind as those who won't see. There is one glaring aspect to this question to which the world's press seems habitually inclined to turn the blindest of blind eyes. It consists in the glaring fact that the Nasser regime is officially self-styled: "The Revolutionary Command Council." With his previous boss and superior officer, General Naguib, confined under house arrest; the Moslem Brotherhood in exile; the Nationalist party, including the ex-Premier, Nahas Pasha, in jail; with parliament disbanded and the promise of free elections postponed indefinitely; in what sense can it be said truly that Colonel Nasser represents the Egyptian people?

The Nerve Center

Reporting on a recent tour of the Military Zone, at present preserved on a maintenance basis by civil contractors, Walter Farr, of the *Daily Express*, reports from Tel-el-Kebir:

"This is the nerve center of the Base that beat Rommel at El Alamein. It kept one million men equipped and armed in battle. It is equipped to do it again tomorrow. IF RUSSIA INVADED THE MIDDLE EAST, WE COULD NOT HOLD UP THE RED ARMY WITHOUT IT. GOD FORBID THAT WE EVER LOSE OUR GRIP HERE.

"Military experts call it Aldershot, Catterick, Portsmouth and Devonport, all rolled into one. NASSER'S GRAB AT THE SUEZ CANAL IS A DIRECT THREAT TO TEK (Tel-el-Kebir) AND OUR BIGGEST MILITARY BASE—THE SUEZ BASE."

Walter Farr explains the situation strikingly when he continues:

"It was safe enough as long as our 1954 Agreement was working and Nasser was smiling us out of Egypt. But by grabbing the Canal, Nasser has violated the spirit of the Agreement. A Dictator who robs us of our Canal rights is just as likely to seize our Base next. This is the view of our highest Middle East experts.

"Already the Russians have what amounts to a Russian air base near Cairo with their own mess and special H.Q.

for the instructors and technicians running Nasser's Air Force. How soon will it be before the Russians try to persuade Nasser to allow them into places like Tek?

"It is all organized so that a large British force could be flown out to Tek, break open the 'war packs' and be off to meet the invader in a minimum of time. NOTHING LIKE IT EXISTS ANYWHERE ELSE IN THE MIDDLE EAST—AT LEAST, NOTHING LIKE IT ON OUR SIDE OF THE IRON CURTAIN.

"Presumably, Nasser has in mind 'nationalizing' these 'war packs.' What would happen if Tek came under the control of Nasser, OR THE RUSSIANS? I say, God forbid!"

Meanwhile, the distinction which Nasser pretends to make when quibbling about having not seized the Canal, but only the Company, fades into nothingness with his own boast that the seizure was "*a part of the battle against the West.*" Similarly, when acting as envoy, conveying a message from Nasser to President Kuwatly of Syria, the Syrian Ambassador in Cairo, Abdul Rahman Azm, declared:

"Egypt will continue the battle to the end. The Arabs face a battle which will decide their future."

To which the Mufti, Abdul Yussor Abdin, added his blessing, saying: "*Preparing for the Suez battle is the religious duty of every able-bodied Arab.*"

Such fiery declarations are reminiscent of King Farouk's warnings of four years ago when, as reported in these columns, he said: "*World War III has begun already.*"

French politics may be in perpetual chaos due to a faulty constitution in need of drastic reformation, but no one can accuse the Gallic mind of being unrealistic. Thus France's Foreign Minister, M. Pineau, put his finger unerringly on the cause of trouble when he bluntly declared:

"Egypt's role is based on Soviet aid. I am certain that Nasser would agree to the Lancaster House recommendations if he did not know he could count on help from the Soviet which, by inciting him to be uncompromising, is running the risk of imperiling world peace. In the circumstances we cannot pursue a policy of abandonment, nor can we bow to the Egyptian dictators' action. If in 1936, at the time of the reoccupation of the Rhineland, there had been a Foreign Minister to say 'No' to the German demands, that Minister might have been accused of warmongering. Nevertheless, he would have averted the deaths of 20 million people between 1939 and 1945."

Comments by French Editors were equally caustic. Thus *L'Aurore*: "*Any withdrawal consented to by Britain and France would lay the doors of the Middle East wide open to the Soviet and disarm in advance the defense of its rich oil regions.*" *Le Soir* averred:

"There is something extraordinarily impressive about Britain's calm composure. Colonel Nasser's gesture has set in motion a mechanism run-in over long centuries, and each day gives new proof of the fierce determination of the oldest of naval powers in the world."

The Editor of *Le Monde* was equally penetrating when he affirmed:

"England and France consider that the present situation is not merely a question of prestige but something that

affects the entire evolution of the Middle East. Let us make no mistake. To compromise would be to give Nasser the respite necessary to absorb his recent prey and the West would have lost the match."

At the moment of completing the compilation of this dispatch, news has come through that Mr. Menzies has signified that talks with Nasser have to be terminated by September 15th. By a curious coincidence this date happens to coincide with the anniversary of the Hebrew Day of Atonement. Confusion would cease to dog the steps of world statesmen if they would only take the prophetic pages of Holy Writ as their guide.

N.B. Since this article was posted to the Editor of *DESTINY* for publication, news has come through of the "deadlock" of the Menzies mission in Cairo. It was released to journalists at midnight on September 6th, which was the Jewish New Year's Day (A.M. 5717), on which date the sonorous Ram's horn is blown. According to a report by the London *Times* correspondent in Jerusalem (Israeli side): "*Anxiety has been intensified by the Suez crisis and would almost certainly continue into the New Year.*" Chief Rabbi Herzog said: "*Israel cannot fulfill her prophesied destiny because of the bitter hostility that surrounds her. New Year finds Israel's enemies growing stronger in their common cause against her.*"

The answer to this contretemps is obvious. If a prophesied destiny is in the Divine plan for the destiny of mankind as a whole, then no hostility of any manmade kind can prevent its fulfillment. This fact and factor goes to show how vital it is that we should make sure that the prophecies we rely on are truly in line with the tracing board of Holy Writ and not just a question of wish-fulfillment based upon the devices and imaginations of our own hearts.—A.R.H.

(Continued from page 245)

wing conservative Republicans and even went so far in his determination to carry out the radical New Deal program that he contemplated the organization of a new party to thwart the Taft followers in the Republican Party who were suspicious of the give-away programs and of letting foreign treaties rewrite or repeal American laws.

Reports now indicate that President Eisenhower is going to vigorously contend for continued foreign aid in spite of the fact that he has been told of the strong public reaction against this program. He is reported to have told Senator Saltonstall of Massachusetts that they, the senators, had failed to properly instruct the public and intimated that he intended to repair this lack during the campaign this fall.

It is the same old story. Whether it is a New Deal Republican or a New Deal Democrat in office, the people are to be compelled to accept what the politicians consider to be good for them, even though our national resources may be depleted by a program of spending in foreign countries, resulting in the necessity to maintain high taxation.

It will be interesting to watch the coming fall election to see how many Americans who voted for the present Administration in 1952 will decide to sit at home during the election this year in a protest vote by absenteeism. Many have good reason to feel it is now impossible to cast a vote for a candidate who will truly represent what they stand for.

DESTINY

GREAT EXPECTATIONS

By C. R. DICKEY

PRESENT TRENDS in world affairs are becoming so utterly chaotic and seemingly hopeless that few among us believe in the efficacy of human wisdom alone to establish order and justice and peace. Yet many have no sure hope of a way out. They grope in darkness, fearful and uncertain, vainly trusting to blind luck that somehow everything will turn out all right.

A great many people today, even in our supposedly Christian society, have no great expectations to bolster their faith and courage, or add zest and radiance to life. They need to cultivate the acquaintance of people with a far vision of things to come. David, in Psalm 62, speaks these words of confidence to his own soul:

"My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation: he is my defence; I shall not be moved."

The Apostle Paul had the same forward look and declares it in Philippians 1: 20-21:

"According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain."

Therefore, Paul was certain that he could not lose, for death itself was powerless to separate him from Christ Jesus.

Perhaps no writer has given a more impressive statement of great expectations than is found in Peter's First Epistle, which he addressed to Christian Israelites scattered throughout Asia Minor. Although these people had never lived in Palestine, and had never seen Christ, Peter refers to them as, "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus

Christ." Then he holds before them this marvelous future in Christ:

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." (1: 3-7.)

Peter's vigorous hope was based on great expectations: first, on an inheritance made certain by the resurrection of Jesus from the dead; and, second, on an event yet to come, namely, the glorious appearing of Jesus Christ when He comes to restore His Kingdom. The wonder of Christ's sufferings, and the glory that should follow them, are so tremendous that Peter declares even prophets and angels have desired to look into these things.

That "lively hope" which sustained the Christians of Peter's time is not so evident in the churches today. Many church leaders and laymen no longer believe in Jesus' own bodily resurrection; and only a comparatively few brave souls will openly admit to belief in the Lord's return to the earth. This is, indeed, a queer twist of human obstinacy and inconsistency. Just as men themselves begin to reach out with a desire to explore the moon and planets, some in our midst, with no logic at all, ridicule the idea that Jesus will ever return to the earth. Thus, while ordinary human beings dare to dream and plan to set foot on other worlds, skeptics who profess to

know the Scriptures are saying that it is absurd to believe that the Lord of creation can revisit a world to which He has already revealed Himself. How unrealistic men can become in their unholy desire to contradict the expressed will and purpose of God!

The 1930s turned out to be a fantastic and fateful decade in American history. During these years so-called "liberalism" came to full flower in both state and church. Socialism entrenched itself in the body politic through Roosevelt New-Dealism; and in education largely through the aggressive programs of subversion sponsored by the once-respectable institutions of "higher" learning. The church succumbed to the influence of spokesmen who were saying that modern civilization has outgrown Jesus Christ; that Jesus is too antiquated for today; and that our progress has made Him obsolete. Some admitted grudgingly that Jesus was a good and kindly man, a sort of religious leader for his time, but not for our day. Others were saying that Jesus "was no religious genius, but a tragically deluded and deluding dreamer."

Harry Elmer Barnes was worried in those days because such "modernist leaders" as Sherwood Eddy, Harry Ward, Kirby Page, Jerome Davis, Reinhold Niebuhr, and Bishop McConnell, whose social views appealed to him, should hold what he called "amazing views of Jesus and his relation to modern problems." Then he goes on to say of these men:

"Any one of them is incomparably superior to Jesus as a guide both to religious and social reconstruction. Moreover, they have all led much more interesting and instructive lives than did Jesus; and, so far as we know, all of them are much more impressive personalities than Jesus." (See H. E. Barnes, *opus cit.*, pp. 377-384 *passim*. Vanguard Press.)

In the same connection, Barnes foolishly declares that Dr. Harry E. Fosdick "is infinitely better fitted to handle any phase of the problem of personality than was Jesus." And with the same reckless abandon he says of Kirby Page:

"He is an infinitely better informed and more trustworthy guide to religious reconstruction than Jesus and all the Old Testament prophets combined."

A few pages later one finds this astounding sample of the modern superiority complex on behalf of Bishop McConnell:

"Nothing better could happen to American religion than for the progressive young divines in Methodism to forget about Jesus, except insofar as they might recall him after the fashion of Zoroaster or Buddha, and seek their inspiration in the life and doctrines of Bishop McConnell."

Barnes is not alone in his depreciation of Jesus. It is still a popular trend of the day. Many books continue to appear in which *religionists* agree with Barnes that "Jesus has no future and deserves no present." These self-styled *advanced thinkers* are certain in their own minds that civilization has outgrown Jesus. Shirley Jackson Case, in his book, *Jesus Through the Centuries*, puts it this way:

"The problem of adjusting individual conduct to the necessities of social environment in a modern age cannot be solved by imitating an ancient pattern."

Jesus is, of course, the ancient pattern to be discarded, for it is not considered rational to imitate His conduct in today's modern world. What these men would have us see is that Jesus, with His limited views and narrow environment, is not capable of speaking with authority in our time. Thus in our generation—an era of tragic departure from truth and faith—the stage has been set for the complete and final conquest of the Christian Church and Christian society by the emissaries of Marxian Socialism.

Such men have no great expectations because the only future they see is one of their own making. When the Son of God is reduced to the human level, there is nothing to inspire the lively hope which filled the mind and heart of Peter and sustained him through manifold trials and temptations. Men who revile Christ Jesus have not been born again of the incorruptible seed, "by the Word of God, which liveth and abideth for ever." For, as Peter says, "the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (1: 25).

When we come to a consideration of the future as it is presented in the Gospel preached by Peter and other apostles and evangelists, we

find that it centers in the return of Jesus Christ. The Four Gospels record the fact that Jesus spoke frequently of His return, sometimes by direct statements and sometimes through parables. It was this hope which enabled them to endure the hardships and sufferings of their arduous careers.

What does Jesus Himself have to say about His coming again? Speaking to His disciples about the uncertain value of worldly profits, Jesus posed these questions:

"For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

Then in sharp contrast, He added this striking statement:

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. 16: 26-27.)

Mark, in his record of the same occasion, quotes our Lord as saying also:

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." (8: 38.)

There are three chapters in the Gospels which are especially significant for our generation, namely, Matthew 24, Mark 13, and Luke 21. All three of these chapters contain Jesus' prophecies pertaining to the destruction of Jerusalem, which took place about forty years after His death. Jesus first depicted the coming fate of Jerusalem, and then used the woes of that period to illustrate another and still greater tribulation that is to come in connection with His return at the end of the present age. This tribulation comes at a time when "false Christs and false prophets" threaten to "deceive the very elect." Concerning the period immediately after the tribulation of those days, Jesus declares:

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one

end of heaven to the other." (Matt. 24: 30-31.)

Luke, in his twenty-first chapter, gives this vivid reading of Jesus' proclamation of His return:

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

In Matthew 25, Jesus begins his discourse on the judgment of nations by saying:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left."

Christians must either believe that Jesus will return just as He declares in the foregoing statements, or admit that they do not believe His words; and, if they do not believe that He knew what He was talking about, they have no grounds for the Christian faith they profess. It is folly to think that one can pick out a few passages of Scripture here and there to which he subscribes, and then lightly discard great pronouncements that do not strike his fancy. "He that rejecteth me," said Jesus, "and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12: 48).

It is not given to man to know the exact time of Christ's return, although there will be certain signs by which the watchers may know when it is near at hand. These indications are stated in the three chapters previously mentioned as dealing with the close of the present age. For example, in Matthew 24, Jesus gives signs to watch along the way, and compares the latter days with the time of Noah, as follows:

"But of that day and hour knoweth
(Continued on page 254)

When the Son of Man Cometh

By REV. J. V. HAMMOND

IN THE 17th chapter of Luke's Gospel we read that certain Pharisees asked our Lord when the Kingdom of God would come (Luke 17: 20). Most probably the question was a mocking one, although, of course, they may have been sincere. "When is this Kingdom of God," they might have taunted Him, "of which Thou sayest so much, and of which Thou claimest to be King, to visibly appear?" After dealing with the question of the Pharisees, and they had withdrawn, our Lord spoke unreservedly to His disciples about His Second Coming. He began by telling them:

"The days will come, when ye shall desire [or long] to see one of the days of the Son of man, and ye shall not see it." (Luke 17: 22.)

The ordinary interpretation of these words seems to be that the disciples would look back with regret on the peaceful and happy days of His earthly ministry and long to see even one of them again. Yet surely our Lord was speaking, not of a vain regret, but of a hope in the future, which would not be realized. May it not be, as the late Rev. A. Plummer, D.D., Fellow of Trinity College, Oxford, and at one time Master of University College, Durham, ingeniously translates it:

"You will desire to see *the first* of the Days of the Son of Man, i. e., the Second Advent."

The Greek word translated "first" by Dr. Plummer is *mian*. The word is so translated in Matthew 28: 1 and Titus 3: 10 in the Authorized and Revised Versions. Our Lord had told His disciples of future tribulation and persecution, to be endured by them and He says that, under those dire calamities, they will long for His Second Advent and "ye shall not see it"—not because it will not come, but because it will not come in those days of their longing for it. He compares "the day when the Son

of man is revealed" (yet to come) with the days of Noah and of Lot, the two catastrophic judgments of the Flood and the destruction of the Cities of the Plain. Looking right down the Christian Dispensation to the day of the Second Advent, His words are addressed as a warning to all Christians until the end of the age.

Parable of the Unjust Judge

On the same occasion our Lord spoke to His disciples in terms of the Parable of the Unjust Judge and the Importunate Widow. This directly followed His remarks concerning the events leading up to the Second Advent, of which He had been speaking, and this led Him to stress the need for prayer and watchfulness. The parable was to illustrate his prefacing statement "that men ought always to pray, and not to faint" (Luke 18: 1).

A widow could not get redress from a bad judge. He could not be bothered with her, but she would not be refused. At last, because she annoyed him so much, for his own peace he secured redress for her by giving her justice against her adversary. The argument is: if, by persistent pleading, a widow at last gains redress from a bad and selfish judge, will not a good and merciful God listen to the persistent pleading of His own people, although He bears long with them?

He may appear to be holding back for a long time, to resist their pressure for relief and their cry for justice. In reality He is all the time not unmindful of their trials and He will avenge and deliver (De Witte) His own elect, giving them the desire of their hearts. I tell you, says our Lord, "he will avenge them and that speedily" when the right time comes.

Howbeit, He adds, "When the Son of man does come, will He find this faith (F.F.) on the earth?" Will He

find an unshakable belief in this Divine intervention? It is clear that the words are intended to show explicitly that He will come and implicitly that, when He comes, He will not find this belief to be at all general.

Now looking at the extraordinary conditions of organized religion in Christendom today, how many Christians ever consider that a passage like this might conceivably refer directly to our own times? How many Christians even believe that He will come in any other form than that in which He has been coming all through the Gospel Age, viz., spiritually into the hearts of men? In Luke 21 and in Matthew 24 our Lord gives certain signs which will herald His near return, when "they shall see the Son of man coming in a cloud with power and great glory." There will be "distress of nations, with perplexity," which is universal today; men's hearts failing them for fear and with apprehension of what is coming upon the world (F.F.), for the powers of the heaven shall be shaken; meanwhile "iniquity abounding and the love of many waxing cold."

Faced with this menacing and perilous situation, men seek peace and safety and, doubting or ignoring the existence of God, they put their trust in man-made associations and leagues whereas the Scriptures command: "Say ye not a confederacy." God is, in reality, their only refuge and strength and His people have this assurance:

"The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him." (Nah. 1: 7.)

We read in I Thessalonians 5: 3:

"For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

Righteousness must precede peace (Isa. 32: 17 and Heb. 7: 2) and, un-

(Continued on page 254)

SIGNPOSTS OF HISTORY

By J. Bernard Nicklin

LIFE FOR MANY is a continuing quest for ways and means by which they may enrich themselves. Yet there is no greater reward to be gained from effort expended than from the discovery of that which will produce the peace of mind and assurance of security they hope to obtain through the amassing of money and material possessions.

What would you give to possess a map giving the directions to the hiding place of untold wealth which would become accessible to you if you were able to decipher its symbolisms? How valuable would such a map be to you if, upon discovering the key that unlocked this information, you found you could claim the wealth as your own?

Signposts of History is in the nature of such a map, for it reveals hidden treasures of Divine revelation — nuggets of truth in regard to the Divine timing of events. It outlines the facts concerning the orderly pattern of the fulfillment of prophecy. It deals with the origin of Mammon's oppressive system and the demise of its evil retinue of economic inequalities. It identifies the desolating powers fomenting world conflict, showing its focal point to be the Middle East now in ferment.

But with equal clarity it maintains that world happenings are actually not chaotic as they outwardly seem to be, but they are leading, step by step, toward the inauguration of the Rule of Righteousness which will bring about universal peace, well-being and prosperity to all. Above all, *Signposts of History* makes possible the disclosure of vital information relating to the return of Jesus Christ, particularly in regard to the imminence of the Marriage Supper of the Lamb.

The Prophet Daniel earnestly desired to know the meaning of the times and under the tutelage of *Palmoni, the Wonderful Numberer* — the Numberer of secrets — he was wonderfully blessed with revelations concerning future things. His records are a part of the Scriptures today, along with the writings of other prophets, and *Signposts of History* clearly charts all the marvelous truths pertaining to God's purposes which are hidden in the chronological time-periods and the meaning of the numbers involved. These are treasures of knowledge the Christian is privileged to claim for himself, the acquisition of which will open up new horizons of understanding and reward the searcher with a greater comprehension of the significance of present-day trends.

Those who are alert and watching are heirs of the promise the Lord gave through Amos:

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3: 7.)

It is the secret, or hidden, things that chronology and the numbers in the Scriptures reveal and the marvels of this science, as it pertains to the closing events of the present world order, are graphically charted in *Signposts of History*. The penetrating beam of the searchlight of prophecy is shown to focus upon the year 1957, illuminating its importance as a terminal year of outstanding significance.

In this treatise the author has gone far beyond the mere cataloguing of historical events in his presentation of the engrossing account of the accuracy of the Divine timetable. He has shown that the recorded facts of history are in complete harmony with one another and, more than that, they are in step with coming events which have not as yet become actualities. Moreover, this book presents conclusive evidence proving the existence of God and confirming the fulfillment of prophecy by

and he doth not move nor stir them until the said measure be fulfilled." (II Esdras 4: 37)

demonstrating the operation of a system of precision timing integrated with a Divine plan that is working out in the affairs of men and nations.

If you are interested in possessing a clear understanding of the meaning of transpiring events, and if you long to peer into the future as though looking through the eyes of the prophets, at the same time having in your possession a time schedule of coming events, this is the book you need.

Contents and Chapter Headings

Foreword

Introduction

Chapter I • SIGNPOSTS OF THIS GENERATION

Chapter II • THE DISCOVERY

Chapter III • THE PEACE MOVEMENT

Chapter IV • THE GREAT SHAKING

Chapter V • AN INDEPENDENT WITNESS

Chapter VI • THE LION AND THE EAGLE

Chapter VII • THE TEN LAST PLAGUES

Chapter VIII • THE THRONE OF THE LORD

Chapter IX • THE AGE-LONG FEUD

Chapter X • THE CLIMAX APPROACHES

Chapter XI • GREAT BABYLON

Chapter XII • NINETEEN HUNDRED FIFTY-SEVEN

Appendix: FOUNDATION STONES

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A feature that enhances the value of this book as an aid in the study of chronology is the 80 charts which are of great assistance to the researcher, making it possible to view at a glance the accuracy of the Divine timetable in its tabulation of current world developments.

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253

Index of Scriptural Texts

By consulting this section, the chapters dealing with specific Bible statements may be located at once. This index is indispensable to the student, for the correlation of Scriptural prophecies with the chronological factors marking their fulfillment is all-important in Bible study.

Concordance

Key words, familiar phrases and special topics dealt with are arranged in alphabetical order. An added feature in this section is the listing of all dates which appear as the starting point or terminal of important time-periods, along with the day and year lengths used in all of the time-period scales. This alone is of tremendous value in checking the timing of events and their interrelationship with one another and with the over-all Divine plan.

Table of Time-Periods

A full understanding of the meaning of the Biblical numbers governing prophetic time-periods, and their combinations, is made easy by reference to this Table.

(Continued from page 251)

til Christ's Rule of Righteousness is supreme in power on the earth, universal peace is not practicable.

We are often told that it is useless to suggest any time whatever for the Second Advent of Jesus Christ and, in support of this contention, Matthew 24: 36, 42 and Mark 13: 32 are usually quoted. But these verses speak only of the day and hour; they do not rule out of consideration month, year, or any period of time. How could they in view of the fact that the "signs" which would herald His return were plainly given in many passages by our Lord Himself? "When ye shall see all these

things," He said, "know that it [He] is near, even at the doors" (Matt. 24: 33).

This Generation

Let us examine two almost identical statements in the Gospels which give us a vital message from our Lord for this time:

"This generation shall not pass away till all these things be accomplished." (Matt. 24: 34, *Revised Version*.)

"This generation shall not pass away till all be accomplished." (Luke 21: 32, *Revised Version*.)

Among modern translators of the Scriptures, the Greek words for "this generation" are rendered by

Ferrar Fenton "this generation" in Luke 21: 32 and "this present generation" in Matthew 24: 34. In both passages the Weymouth, Moffatt and Smith and Goodspeed rendering is "the present generation." "These things" to which our Lord referred (Matt. 24: 34) are given in the preceding verses of the prophecy and include the *Second Advent*. The generation of those to whom the Lord spoke saw the destruction of Jerusalem, but they did not see the Second Advent (Matt. 24: 30 and Luke 21: 27) of which our Lord declared:

"As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." (Matt. 24: 27.)

The interpretation of this prophecy has often been confined to what befell the Jews in 70 A.D. However, now that we have entered the Atomic Age and all that it implies (note Luke 21: 26), it is hard to see how anyone can doubt that the prophecy applies to the times in which we are now living.

The Greek word for generation is *genea*, which sometimes seems to be confused with *genos*. Both derive from the same root. New Testament Greek is not strict classical Greek, and New Testament Greek Lexicons (by A. Souter and Rev. T. S. Green) give *genea* as a generation of mankind, and *genos* as a nation, people, race, kind. *Genos* apparently occurs only once in the New Testament, viz., in Peter's first Epistle, 2: 9, rendered an elect race in the Revised Version.

From Hebrews 3: 9-10 it would seem that a generation spans 40 years. The deliverance of Jerusalem in 1917 has been followed so far by signs of His coming as intimated by our Lord in Luke 21: 25, 26, 29 and 30, where the fig tree signifies the Jews as in the Old Testament Scriptures.

As the Greeks, among others, had a way (sometimes termed the *vivid present*) of narrating events to come as if they were already present, "this generation," mentioned in Luke 21: 32, would be that generation which would experience the events enumerated in Luke 21: 25-28 following the liberation of Jerusalem from Gentile oppression.

(Continued from page 250)

no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. . . . Watch therefore: for ye know not what hour your Lord doth come."

In the Parable of the Ten Virgins, while the foolish virgins went to buy oil, "the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut." Thus His coming will be a snare to some who are not ready. Concerning unpreparedness, Jesus warns:

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21: 34-36.)

Our problem is to be ready and waiting with faith, hope and love for the day of His appearing. This was the chief concern of the Apostles and all devoted believers since their time. The evidence contained in the first chapter of Acts is enough to allay the doubts of any reasonable person. It was the day of the Risen Lord's Ascension, and a cloud received Him out of their sight.

"And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? *This same Jesus*, which is taken up from you into heaven, *shall so come in like manner* as ye have seen him go into heaven."

That was, indeed, an unforgettable event. It was the inspiration of all the apostolic labors that followed. It was the inspiration of Peter's "lively hope." It bespeaks a glorious future for all who are joined to Christ in faith and obedience.

Surely it is obvious by now that we can expect no solution to our nation's problems through the designated leaders of the two main political parties. In fact, the plight of all the western nations and the dangerous situations arising throughout the world are due principally to inept political leadership in the United States and Britain. There seems little likelihood that any real change in policies will come in either country in time to head off major crises both on the home fronts and abroad. Anything can happen—and soon. Complete socialization, economic collapse, and all-out war—which will it be? Perhaps all three, as the Lord moves to displace the old order of man's misrule with His New Order of righteousness and peace.

Even so, this is not a time for despair. It is a time for great and joyful expectations. We are nearer than we think to the supreme event of the ages. Paul encouraged Titus by calling his attention to the glory

(Continued on page 262)

☆☆☆☆☆☆☆☆ 0 ☆☆☆ BY KENNETH DE COURCY ☆☆☆ 00 ☆☆☆

war. This is the last moment in which applied strength can stop a trend which is leading toward a general war. If we surrender now we shall, *ipso facto*, be faced with war.

It may already be too late. If so, those responsible for our fatal hesitancy will be guilty men indeed. They knew the facts; they did not even deny the implications; they promised action. If events should prove that they hesitated too long, they will be guilty of one of the most serious errors in history. The delay since the Canal was seized has made it possible for Egypt and Russia to make important military moves and to mobilize a considerable body of opinion against the Western Powers. It has caused doubts and fears, all of which must be paid for. There should have been no delay whatsoever. The case was crystal clear and both French and British public opinion were ready.

If the government agrees to a compromise with Egypt which grants her ownership of the Canal under a nominal international guarantee or supervision commission, it will be dressed up as a success. It will, in fact, prove to be a disaster because it will amount to surrender. Russian influence in the Middle East will greatly increase. The entire Arab world will think Britain and France have been kicked out—as indeed they would have been if such were the outcome.

Several of Colonel Nasser's close circle have been inscribed Communist party members. Their registration numbers are known and, judging from them, these memberships date from several years ago. At least two of the very highest persons in the regime have party numbers. Colonel Nasser is employing over fifty ex-Nazi secret police officers and is using all the spying methods devised by the late Himmler. He is also using concentration camps in which there are now about 100,000 persons slowly perishing in foul conditions. The fact that some Communist rivals are included should not mislead us about Nasser's Communist associations.

The Soviet leaders have not the faintest belief in free nations or independence. They believe in a total Russian hegemony. In order to achieve this, they play the anti-colonial card and all the rest—but it is a joke in Moscow. They think Britain must be crazy to swallow all this nonsense; although it suits Moscow perfectly—nothing could be better. As to Nasser and his regime, both are not only rotten, but they are without the slightest independent strength. That the Western Powers should stand in any fear of Egyptian insolence is incredible. On the other hand, to ignore Russia's role is another matter and equally incredible. No wonder Russia is convinced that Britain has gone mad and can be tricked into almost anything. It is this conviction which, if not corrected, will land the world in war.

Many Germans feel that, by insisting on unconditional surrender and refusing fully to enter into some of the well-formulated plans to destroy Hitler and his regime, Western politicians shared a large part of the blame for some of the worst things that happened in Germany toward the end of the regime and for the world situation which has arisen. These Germans feel that the Western Powers allowed the Russians to get

away with aggressions which exceeded the aggressions of Hitler. Whereas they were morally indignant about Nazism, they coalesced with Communism, the record of which is certainly no better and which history may prove to be worse than that of the Nazi dictatorship.

The Germans feel that their anti-Hitler generals offered to fulfill this role in 1944, and that, inasmuch as nobody would listen, they do not know why they should be all that enthusiastic about fulfilling the role now or in the future in much less favorable conditions.

There is growing evidence that major policy decisions are being thought out in Peking. There have for some time been scattered indications of this but a pattern now seems to be forming. The first and most important aspect of policy now under consideration is Formosa. There is no lessening of military preparations and the military threat has not been relaxed.

There is evidence of a certain strain in Russo-Chinese relations. It does not go very far on China's side but it should be noted. There is some criticism of Russia in the Chinese press. Russia is being criticized for too much rigidity in domestic policy and for exaggerated secrecy. The Peking Government is apparently rather upset because it thinks that Moscow has failed to keep it fully informed on certain technical developments in nuclear physics. This is not surprising, since Russia is afraid of China.

Korea is not very prominent in world news at present and one feels that the general impression in the West is that things are quiet and not very interesting. The fact, however, is that a situation is developing in which a new invasion of South Korea from the north is a distinct possibility during the next two years. Senior South Korean army and Intelligence officers with whom this observer has talked are quite convinced that they will have to face either a new war or surrender. The half-finished Korean war has produced no lasting result, precisely because it was not finished. It is interesting that infiltration by Soviet, as distinct from Chinese, agents into South Korea has increased during the last three months. Many of these agents are in possession of American bank notes, mostly brand new.

The military build-up in North Korea is now considerable. North Korea has at least 870 aircraft, of which over 500 have been identified as jet-propelled. The number of airstrips which can be used by jet-propelled aircraft is now 38 and four more are being built—two of them only twelve miles from the truce line. The North Korean army is about 450,000 strong and, despite official denials, there are still about 320,000 Chinese troops. One hundred and fifty North Korean officers and N.C.O.'s have recently gone to Russia for training with the new T. 36 tanks, some of which are specially equipped for use in radioactive contaminated areas.

The foregoing is the one hundred and thirty-second presentation of excerpts from "Intelligence Digest—A Review of World Affairs" by Kenneth de Courcy, published in *DESTINY* by special arrangement with the author.

Readers desiring the complete "Intelligence Digest" may obtain it by subscription at \$12.00 a year, through Destiny Publishers, Haverhill, Mass., in which case it will come to you direct by mail as soon as printed.—Ed.

AS A SNARE

By WILLIAM O. LAY, JR.

August 29, 1956

A WORLD INURED to crises was little disturbed by the rush of ominous Middle and Far Eastern developments during August. In the United States the blatant hullabaloo of political conventions monopolized public attention and crowded more consequential topics off the front pages. Great Britain, her economic lifeline jeopardized by Nasser's depredations, exhibited a greater measure of concern. But no element of the public, on either side of the Atlantic, had the slightest inkling of the transcendent gravity of the situation or the cataclysmic events to which the Suez crisis was the prelude.

The observant student, stirred to a greater pitch of expectancy day by day as events clearly shaped the supreme climax of mundane history, could only marvel at the trance-like apathy of the multitude. Escapism was the order of the day, pleasure as usual, with no faintest note of warning arising from political or ecclesiastical leaders. How truly the Master spoke when He declared that the day of Divine consummation would come as a snare on all who dwell upon the earth!

Also stressed in the prophetic discourses of Jesus were signs and portents designating the particular generation destined to see the mystery of God revealed and the work of rectification completed (Matt. 24, Luke 21). During World War I, ending as it did Gentile domination over Jerusalem, watchers recognized the fulfillment of these signs. And as the forty-year generation proceeded, time-patterns continued to unfold their wondrous and irrefutable testimony to Divine foreknowledge and omnipotence.

As noted last month, Egyptian seizure of the Suez Canal was precisely linked by a tribulation measure (12 x 1260 days solar) to the outbreak of World War I hostilities

on July 28, 1914. Another significant pattern involves the 666-day interval extending forward from the Canal seizure to May 23, 1958. This date will also be 1040 days (fruition) after the Big Four "Summit" Conference opened in Geneva on July 18, 1955. By convincing Russia that she could move ahead with impunity, the West's spineless affability at Geneva was a contributory cause to Nasser's act of expropriation. And both events advanced the world order (666) nearer to its culminating phase of judgment travail (bottom of Chart XXX).

The Western Big Three agreed on July 30 to warn Egypt that tampering with Suez Canal traffic would bring immediate military retaliation. This was 12 x 1260 days solar after Germany's entry into World War I on August 1, 1914. And an interval of 420 days lunar, extending forward from July 30, terminates on September 17, 1957, which will be 11 (disorder or disintegration) times 1290 (desolation) days after the November 1918 Armistice. The 420 factor, one-sixth of the 2520-day Biblical trial or probation period, marks events which advance the world order toward its climactic trial of judgment.

September 17, 1957 will in turn be 420 days before November 11, 1958, which closes a forty-year generation after the 1918 Armistice. The entire pattern may be quickly grasped at the top of Chart XXX.

Under the Suez crisis smokescreen, Chinese Reds, on July 31 and August 1, invaded two northern states of Burma. This ominous new instance of Communist aggression links significantly to both the opening and closing dates of the Korean war. It fell 4 x 390 days (Israel's chastisement) plus 666 days after America's entry into the Korean "police action." The invasion of Burma also came 1100 days after the Korean truce was signed on

July 27, 1953. This time-factor is the number of disorder or disintegration (11) raised to double perfection (10 x 10).

An interval of 420 days extending forward from the Red invasion of Burma terminates on September 24, 1957. This date will be 1260 days (tribulation) after the "Asian NATO" plan was announced on April 13, 1954 (bottom of Chart XXXI).

Meanwhile, on July 31, Russia supported Egypt's seizure of the Suez Canal and warned the West against going to war over the issue.

Great Britain, on August 3, proclaimed a state of "great emergency" and began calling up thousands of army reservists. And in Paris French leaders assured the National Assembly that they would "use every means" to defeat President Nasser's Suez coup. The date was 12 x 1260 days solar after Britain's entry into World War I on August 4-5, 1914. August 3 was also 880 days (Divine intermediation) after March 7, 1954 when Nasser became Egyptian military governor (Chart XXXI).

The NATO Council, on August 3, formally requested Iceland to let the United States continue to operate military installations there. This was 420 days solar before October 3, 1957, which will be 1290 plus 666 days after the Bonn Pact was signed on May 26, 1952.

Day by day the Suez crisis deepened. On August 5, as Britain's crack "Red Devils" parachute brigade sailed for the Mediterranean, Egypt called up its reserves and drafted plans for a "general mobilization." And in Damascus, Syrian workers threatened to halt the flow of oil across their country if the West took action against Egypt in the Suez Canal dispute.

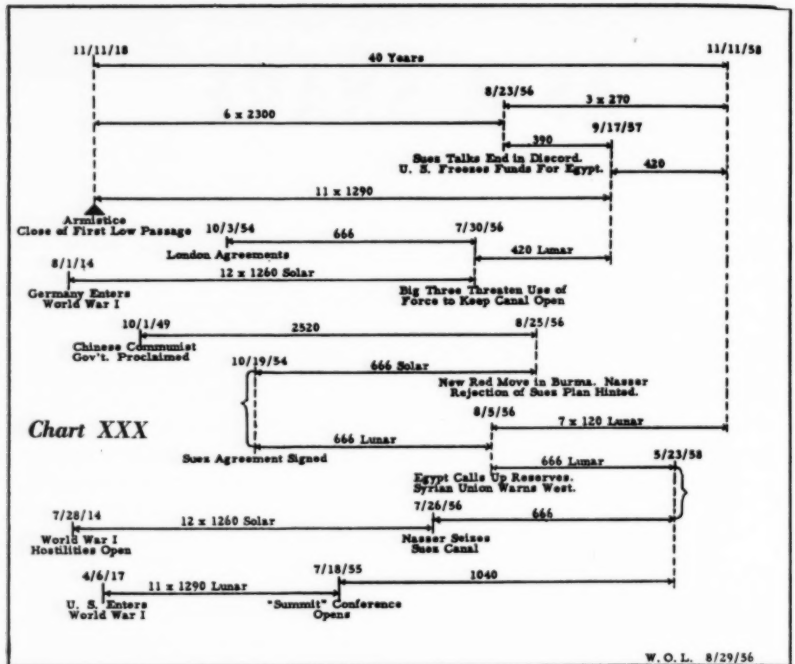
These developments came precisely 666 days lunar after the agreement providing for British evacuation of the Suez Canal Zone was signed on October 19, 1954. No less noteworthy is the warning perfected interval (7 x 120 days lunar) extending from August 5 to November 11, 1958, which closes a forty-year generation after the 1918 Armistice. Finally, August 5 fell 666 days lunar before May 23, 1958, which will be 1040 days (fruition) after the July 1955 "Summit" conference opened (Chart XXX).

Prime Minister Eden told the world on August 8 that Britain could never accept President Nasser's seizure of the Suez Canal. Despite this strong statement, and the continuing British military build-up in the Mediterranean, evidence mounted during subsequent days that the British government was in fact working toward a "compromise" solution to the crisis which would amount to surrender.

The Suez statement of Prime Minister Eden came 286 days (displacement) after the Geneva conference of Big Four Foreign Ministers opened on October 27, 1955. A 270-day interval of birth travail separates August 8 from May 5, 1957, which will be 1335 days solar after the August 20, 1953 King's Chamber terminal when Russia announced her first H-bomb test. The 1335 factor, from Daniel's twelfth chapter, is a number of blessing upon Kingdom-nucleus Israel but of judgment upon those nations which are contesting God's dominion of the earth.

A doubled solar interval of displacement (2×286 days), extending forward from Prime Minister Eden's Suez statement, terminates on March 11, 1958. This date will be 2×2300 days (cleansing of the sanctuary) after the first atomic bomb was dropped on August 6, 1945. Both nuclear fire and the Middle East crisis have their role in the climactic phase of world cleansing now imminent (Chart XXXII).

President Nasser, on August 9, called one million men to the colors



as volunteer members of a "National Liberation Army." On the same day Russia agreed to attend London talks on the Suez issue. And London reports hinted that Britain would call home some of her NATO forces in Germany to bolster her "strategic reserve."

With many French units already withdrawn from NATO because of the North African rebellion, the August 9 report foreshadowed the complete collapse of the North Atlantic organization. The date was 666 days lunar after the European collective security pacts were signed on Octo-

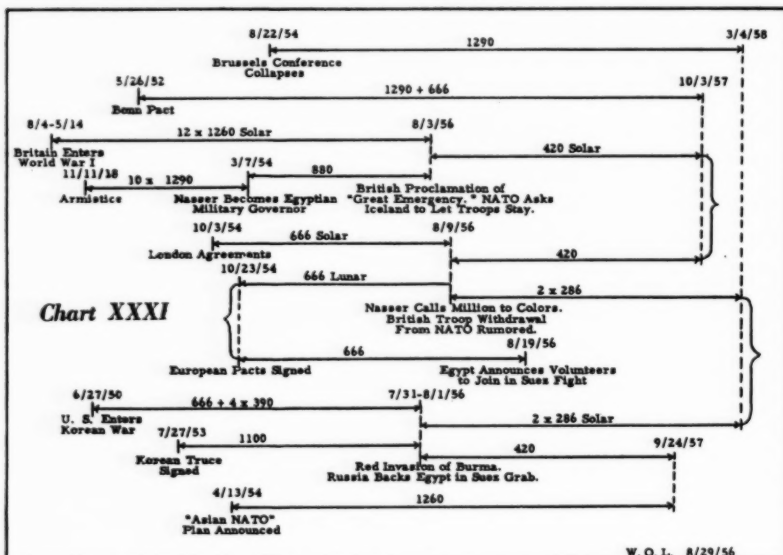
ber 23, 1954. August 9 was also 420 days before October 3, 1957 and 2×286 days before March 4, 1958. The former date will be 1290 plus 666 days after the Bonn Pact was signed, while the latter will be 1290 days after the Brussels EDC conference collapsed on August 22, 1954 (Chart XXXI).

Egypt, on August 12, refused to attend the London conference on the Suez Canal. The date was 1260 days solar (tribulation) after February 11, 1953 when Russia severed diplomatic relations with the Israelis (Chart XXXII).

The 22-nation conference on Suez, opening on August 16, heard Secretary of State Dulles unfold a Western plan for an international board, including Egypt and linked with the UN, to run the Canal. Arabs throughout the Middle East quit work in a mass strike of protest against the conference.

The Suez parley opened exactly 7×390 days (Israel's chastisement perfected) after the February 24, 1949 Jewish-Egyptian armistice. A single 390-day period separates August 16 from July 23, 1955 when the Geneva "Summit" conference closed. And a 2×286 -day displacement interval extends from August 16 to March 11, 1958, which will be 2×2300 days after the first atomic bomb was dropped (Chart XXXII).

Russia, on August 17, rejected



Western plans for international control of the Suez Canal and demanded that Egypt be given absolute right over the waterway. On the same day West Germany outlawed the Communist Party.

Russia's rejection of the Western plan for Suez came 2520 days, the Biblical trial or probation period, after September 23, 1949 when President Truman revealed the first Soviet atomic explosion. August 17 was also 1290 days (desolation) after February 4, 1953 when Red China ordered general mobilization (bottom of Chart XXXII).

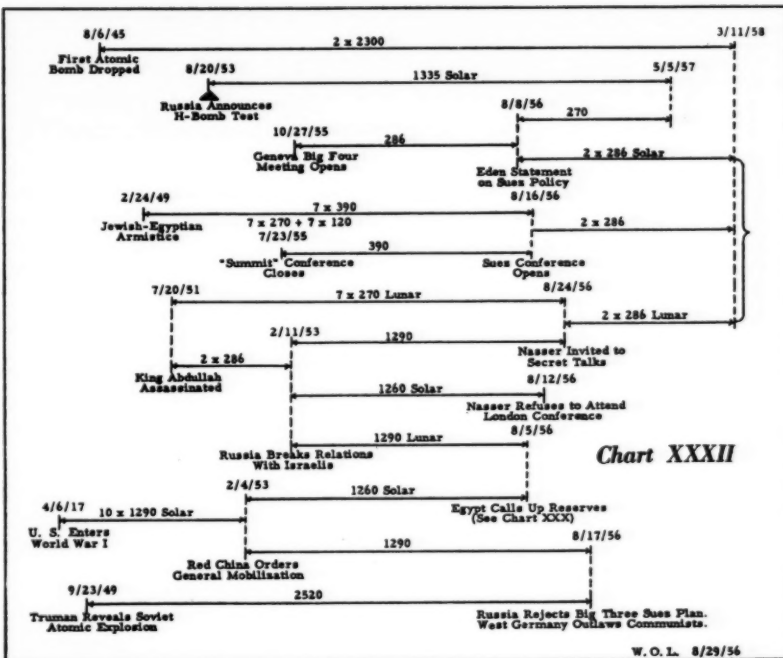
On August 19 an Egyptian leader announced that "thousands of completely trained volunteers" from Russia, Red China, Yugoslavia, Pakistan and Indonesia had offered to fight for Egypt in the event of a military showdown with the West. This was 666 days after the European collective security agreements were signed on October 23, 1954 (Chart XXXI).

The Suez conference closed in discord on August 23, with eighteen nations backing the Western plan, while a four-nation minority supported the alternate proposal advanced by Russia and India. Amid continuing military preparations by both Britain and Egypt, the conference set up a five-nation committee to approach President Nasser and seek a negotiated settlement. And in Washington the United States froze American aid authorized for Egypt and stopped sending technicians to Nasser's country.

Exactly 6 x 2300 days separate the foreboding events of August 23 from the November 11, 1918 Armistice. No less significant is the interval of 3 x 270 days (birth travail) linking August 23 to November 11, 1958, which closes a forty-year generation after the Armistice. And 390 days intervene between the close of the Suez conference and September 17, 1957, which will be 11 x 1290 days after the 1918 milepost. The striking pattern is mapped at the top of Chart XXX. Grateful acknowledgement is made to Mr. J. B. Nicklin for pointing out the 6 x 2300 time-link.

The five-nation Suez Canal committee on August 24 invited Egypt to join in talks on internationalization of the waterway. This was 7 x 270 days lunar (birth travail perfected)

NOVEMBER 1956



after the assassination of Jordan's King Abdullah on July 20, 1951. August 24 also fell 2 x 286 days lunar before March 11, 1958, which will be 2 x 2300 days after the first atomic bomb was dropped.

Note from Chart XXXII the outstanding pattern of Suez developments unfolded by the three terminals of the 2 x 286 displacement cycle extending to the March 11, 1958 cleansing date.

Reports from Burma on August 25 revealed a third Red incursion, this one placing Communist troops within forty-two miles of Myitkyina, the capital of Kachin state. The new aggressive thrust came 2520 days after October 1, 1949 when the Chinese Communist government was proclaimed. Meanwhile, diplomatic sources in Cairo reported that President Nasser would reject international control of the Suez Canal and instead would offer maritime powers treaty guarantees of unimpeded shipping. This was precisely 666 days solar after the Suez agreement was signed on October 19, 1954 (center of Chart XXX).

INTRODUCTION TO DIVINE CHRONOLOGY

By William O. Lay, Jr.

25 pages

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President Eisenhower, on August 26, disclosed that Russia had resumed testing nuclear weapons in Siberia. The date fell 666 plus 420 days solar after the August 20, 1953 King's Chamber terminal when Russia's first H-bomb test was announced (not charted).

In the language of numerical symbolism, the time-patterns tell their own graphic story of judgment approaching fruition, of desolation and tribulation and travail belaboring the world order which men erected in defiance of the laws of their all-powerful Creator. To the apathetic multitude the headlines may mean little. But to those who are wise and alert the developments on far-flung fronts are premonitory rumblings of the awesome moment when all the readied weapons of Divine indignation are loosed to accomplish their purpose.

The curtain is rising on the last act. The actors in the great Middle East drama are moving front and center. As the action spreads and quickens, gathering all nations into its resistless onswEEP, the struggle will develop into the mightiest spectacle of all time. And to the faithful has been granted the privilege of knowing the end from the beginning, of possessing the Divine program and timetable and understanding the significance of each move in the stupendous conflict.

THE QUESTION BOX

You are invited to send in questions for The Question Box, addressed to DESTINY Magazine, Haverhill, Mass. Please use a separate sheet of paper and state your question clearly, signing your name and giving your complete address. Only Bible-based questions will be considered and receipt of questions for The Question Box cannot be acknowledged.

Q. In the Parable of the Unjust Steward, what did our Lord mean when He said, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations?"

Lt. Col. R.M., England

A. The statement referred to is found in Luke 16: 9 and cannot be explained apart from the context. We will not attempt here to deal with the details of the Parable of the Unjust Steward itself, for the question does not refer to that so much as to the personal application Jesus made, prefaced by His words in the ninth verse: "I say unto you."

The actions of the unjust steward, in providing for the future, typifies the foresight of a worldly man in connection with material possessions. It is the *foresight* of the unjust steward that is commended—not his dishonesty. Anxious about the future, he uses Mammon to make provision for himself so that he may be assured of a dwelling place after his dismissal from service. Our Lord contrasts this attitude with a corresponding lack on the part of the children of light to zealously provide for themselves with a view to their future in eternity in their handling of the things of Mammon.

The verses following verse 9 (vss. 10-13) must be considered along with the statement in question in order to obtain the whole purport of our Lord's counsel. The unjust steward used unrighteous Mammon as a vehicle to insure his future comfort. Jesus' instructions are plainly stated as given in the Moffatt translation: "And I tell you, use mammon, dishonest as it is, to make friends for yourselves."

The Authorized King James version presents a difficulty in its rendering: "Make to yourselves friends

of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." According to *The Companion Bible*, the phrase "when ye fail" should read, according to all the original texts, "it shall fail." Thus, the reference is to the *system* (Mammon or Great Babylon) which the prophets elsewhere declare will indeed fail.

The "friends" the Christian is enjoined to make are not persons but the righteous qualities of *integrity*, *honesty* and *fair-dealing*, which he must adhere to even though he is dealing with an unrighteous and oppressive economic system. These will stand by his side as friends in the Divine Assessment when an account is rendered concerning his conduct in this world order. The quality of the Christian's future habitation will be determined accordingly.

The Christian, therefore, is to conduct his business where his material needs are concerned as though he were dependent upon Mammon's system (even though he is not), for in this world order, he is compelled to deal with it to gain his livelihood. But he must take the proper spiritual attitude and display Christian principles at all times so that, when it fails, he will still be secure and his future well-being will be assured. Paul had all this in mind in his concluding observation in I Corinthians 7: 31. He was referring to the shortness of the time and the Christian's evaluation of the time of trouble (distress) that he knew was coming when he said: "And they that use this world [world-system], as not abusing it: for the fashion of this world passeth away."

The advice Jesus was giving in the Parable of the Unjust Steward is quite clear when the whole context is carefully studied. We are to be judged worthy of an inheritance in

the time to come in accordance with the use we have made of the things of Mammon. Only those who have been upright in respect to their material wants and desires in this world will be entrusted with the things of the world to come. The rendering by Ferrar Fenton confirms these deductions:

"But I say to you make for yourselves friends beyond the world of villainy, so that when it departs they may receive you into everlasting dwellings. The faithful in a very little will also be the same in much; and whoever is unjust in little will also be unjust in much. If you are therefore dishonest with the unstable wealth, who will entrust to you that which is real? And if you have not been trustworthy in regard to what belongs to another, who will entrust you with anything for yourselves?" (Luke 16: 9-12, *Ferrar Fenton Trans.*)

Thus, the way we use the things of this world, and our handling of that which belongs to unrighteous Mammon, will set the pattern of the inheritance that will be reserved for us in the Kingdom of God.

Q. Was Jesus Christ a Jew?

F. H. T., Canada

A. In order to give a correct answer, it is first necessary to define the term Jew. The word Jew is first mentioned in the Bible in II Kings 16: 6 and there refers to descendants of Judah, one of the twelve sons of Jacob, whose name was changed to Israel. In II Kings 18: 26 it is used in reference to the language spoken in the land of Judah. Thus the word Jew denotes a descendant of Judah. To call Abraham a Jew is absolutely incorrect, for to do so is to endeavor to designate him as a descendant of Judah, who was a son of Jacob, Abraham's grandson.

Later on the title Jew was broadened to include those who accepted the religion of the Jews. In Esther's time it was stated of the Persians: "Many of the people of the land became Jews" (Esther 8: 17). They could not change their nationality, but they did change their mode of worship and accepted the religion of the Jews. Thus, they were designated as Jews because of their new belief.

Because Jesus wore the garments

which identified Him with the religion of the Jews, the woman of Samaria questioned His talking with her, being, as she supposed, a Jew; that is, a worshipper in the synagogue. This designation classified Him as to His religion, not as to His race or pedigree.

Matthew's Gospel in the New Testament opens with the statement: "The book of the generation of Jesus Christ, the son of David, the son of Abraham." Jesus Christ, the Lion of the tribe of Judah (not House of Judah) was racially of the seed of Abraham, an Israelite of the tribe of Judah, Scion of the Royal House of David. The following information concerning the use of terms, quoted from *Palestine: Center of World Intrigue*,* is of value here:

"It has been established beyond question of successful refutation that the Anglo-Saxon-Celtic peoples are the modern descendants of the northern ten-tribed Kingdom of Israel and, therefore, they constitute the House of Israel in the world today. Furthermore, it has also been definitely established that the throne in Great Britain is the Throne of David which was established over the House of Israel in the Isles. In the providence of God Jeremiah was instrumental in transferring the throne, following the captivity of the House of Judah, to the British Isles (see *Study in Jeremiah*).† While the sceptre belongs in the line of Judah, we find that the House of David alone was selected to receive the sceptre and lawgiver and, lest it be forgotten, *there are no Jews in the House of David*.

"It is well here perhaps to clarify distinctions which should always be made in the use of terms. Judah, as has already been pointed out, was one of the twelve sons of Jacob and, in this use of the term, it merely designates a man whose name was Judah. Later, the families and descendants of each of the twelve sons of Jacob bore the name of that son as a tribal distinction, so the posterity of Judah became known as the tribe of Judah; that is, the families or clan of Judah. David's father's house was one of the families of this tribe. In selecting David to be anointed King, God chose a family out of the tribe of Judah to be separated from the clan of Judah and to become a Royal House which was to furnish rulers for His people. The remaining fam-

ilies of the tribe of Judah became known later on as the House of Judah. Thus, we see that the tribe of Judah was divided into two houses: the House of David and the House of Judah. Three houses therefore emerged as the result of the selection, separation and organization of the descendants of Jacob. The ten-tribed Kingdom, or House of Israel, consisted of ten tribes, each named after a son of Jacob. Levi, the priestly tribe, remained separate from all these houses, for men of this tribe were scattered throughout all Israel officiating in their priestly capacity among all the tribes.

"As will be shown later, Benjamin, one tribe of the House of Israel, was loaned to the House of David and, along with the House of Judah, remained loyal to the Throne of David when the rest of the House of Israel revolted, setting up a government of their own at Samaria. This occurred at the time of the division of the Kingdoms into the northern Kingdom (House of Israel) and the southern Kingdom (House of Judah) in 970 B.C.

"The name designating the nation as the Nation of the Jews came into being following the return of a remnant of the House of Judah and the tribe of Benjamin from Babylonian captivity where they had been taken by Nebuchadnezzar. This nation was so designated because it became the nation of the religion of the Jews. That is, the term Jew, in addition to designating a descendant of the forefather Judah, from then on applied to all, regardless of race, who adhered to the Jewish religion. This Nation of the Jews was composed of many who racially were not Jews at all and chief among those who were not Jews racially in our Lord's day were the Galileans who were of the tribe of Benjamin. However, because the term Jew also designated a religious belief which they held before the coming of Christ, they are often referred to as Jews. In the rejection of Jesus Christ, it was the Jews racially of the Nation of the Jews who refused to accept Him, while the Benjamites, or Galileans, became His followers and disciples."

In view of the foregoing, it is erroneous to say that the Jews gave us Christianity, for they rejected Jesus Christ, the Messiah, and persecuted His disciples.

The Jews of our Lord's day were already showing the corrupting influence of the intermarriages with the Hittites in the time of Ezra and Nehemiah—intermarriages which were so severely condemned by both of those prophets. It is this Hittite

blood that has given those whom we recognize today as Jews certain racial characteristics and the "show of countenance" that has witnessed against them, facial characteristics which are not found among those of the line of the House of David. Plate No. 14 in the rear of the book, *Primogenesis*,* shows how, through intermarriage and absorption, the modern Jew came into being.

About 125 B.C. the Idumeans were absorbed by the Jews and in the 8th century the kingdom of the Khazars was also absorbed by them, being converted to Judaism. As stated in *Primogenesis*:

"Modern Jewry is here shown to be descendant from a portion of the House of Judah only, plus Amalekites, Edomites, Hittites and Khazars, as well as other Canaanites who were living in the land. By absorbing these nationalities, the Jews do not represent pure Israelitish stock in the world today."

This process of corruption was already having its mark upon the Jews in the day of our Lord, but His lineage was free from this mutation. Therefore, Jesus Christ was not a Jew.

Q. Was Paul a Jew?

R. P. B., Indiana

A. The best answer to this question is the one that Paul himself gave when he said:

"If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee." (Phil. 3: 4-5.)

On another occasion Paul declared:

"I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city." (Acts 21: 39.)

When Paul was bound, he asked the centurion:

"Is it lawful for you to scourge a man that is a Roman, and uncondemned?" (Acts 22: 25.)

When the captain inquired of Paul as to his citizenship, he confirmed the fact that he was a Roman and free born (Acts 22: 27-28).

An analysis of all these statements

* 35 cents each; 3 for \$1.00 postpaid. Destiny Publishers, Haverhill, Mass.

† \$3.50 postpaid. Destiny Publishers, Haverhill, Mass.

* \$5.00 postpaid. Destiny Publishers, Haverhill, Mass.

made by Paul sets forth the following facts: 1) he was a Roman citizen by birth; 2) he was of the tribe of Benjamin and therefore not a Jew racially, although he was of the stock of Israel; 3) he was by religion a worshipper in the synagogue and therefore he could declare himself to be a Jew insofar as his religious affiliation was concerned; and 4) he was a Pharisee as concerning the law and therefore in his day would be considered a fundamentalist in his belief.

In the light of these statements, anyone who designates Paul racially as a Jew contradicts Paul's own statements regarding his pedigree.

Q. What is the difference between Jews and Zionists?

H. A. S., Maryland

A. It is important to make a distinction between what is known as Political Zionism and the people of Jewry as a whole. The best answer to this question is to be found in the utterances of the Jews themselves. Dr. I. M. Rabinowitch, in an address before the Canadian Club of Montreal, Canada, made a survey of Zionism and revealed this movement to be political and wholly apart from the spiritual aspirations of the Jewish religion.* In his remarks he pointed out the nonreligious character of Political Zionism. He declared its aim to have been the establishment of the Jewish state in Palestine as a national center. But he also pointed out that millions of Jews do not subscribe to the tenets of this political movement.

The American Council for Judaism is in strong opposition to the association of Judaism as a religious faith

* See "The Zionist Movement Unmasked," DESTINY for December 1946, pp. 405-409.

(Continued from page 254)

of an endless future with Christ. To his young and beloved co-worker, Paul wrote: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

with Zionism, a political movement that supports Israel as a Jewish national state. They state:

"The Israeli state has no relevancy to the religious convictions of Jews. The Israeli state was brought about by a national-political machine representing a minority of American Jews (some 500,000 out of more than 5 million American Jews by Zionism's own figures), who may subscribe to Zionism's thesis that Jews, as Jews, are possessors of a separate nationality. . . . It cannot be said too emphatically that the religious affiliation of American Jews does not automatically make them special pleaders for the national interests of the state of Israel."

Thus Political Zionism is shown to be a movement in Jewry sponsored by a minority among the Jews in the interests of the Israeli state. Many Jews are in vehement disagreement with the sweeping claims of the Zionists. As the American Council for Judaism has clearly stated:

"The fallacy of a common 'Jewish' nationality, which is also claimed as the foundation of nationality for the Israeli state, is championed by the various Zionist organizations in the United States. These American Zionist groups are all part of the world Zionist organization which, in turn, is an organ of the Israeli state.

"One of the principal purposes of the world Zionist organization and its constituent parts, including American Zionist groups, is to further the welfare of the Israeli state and to advance the ideas of 'Jewish' nationalism among all Jews. Thus the state of Israel, in coordination with the world Zionist organization, maintains a national structure which transcends Israeli boundaries, which enters the national life of other countries and singles out, for both rights and obligations, citizens of these other countries on the basis of religious persuasion."

Many Jews, as loyal American citizens, repudiate the claims of the Zionists and are bitterly opposed to the endeavor on the part of Zionism to speak for or represent all people of Jewish faith. As the American Council for Judaism has pointed out:

"Like any other religious grouping in the American tradition of separation of church and state, so in Judaism no Jew, and no organization or combination of organizations of Jews, can represent all American Jews politically, or on any issues in the secular, public domain."

Briefly summarized, the distinction between Jews and Zionists is that the Jews represent a people of a distinct religious faith known as Judaism, while Zionists represent a political movement among the Jews comprising an active minority sponsoring the establishment of the Israeli state and attempting to pressure all Jews everywhere to accept these political endeavors as a unified Jewish undertaking. However, because Political Zionism has been so active and vocal, many Americans are completely unaware of the strong opposition among many of the Jewish faith to the claims of the Zionists.

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Credendum

AS YOU READ DESTINY it will be helpful to bear in mind as a fundamental tenet that it identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel in the world today. The key to understanding the national aspect of the Bible lies in the acceptance of this basic truth. The ten-tribed Kingdom of Israel, or House of Israel, is distinct and separate from Jewry. In the Scriptures the terms "Israel," "Judah" and "Jew" are not synonymous and the course of history is widely divergent for the peoples properly classified under each of these titles.

The House of Israel is today an innumerable multitude apart from Jewry, a fact which the *Jewish Chronicle* for May 2, 1879 recognized by its reference to the ten tribes as represented by peoples who are not Jews. There it is stated: "The Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim [another term designating the House of Israel]. The problem, then, is reduced to its simplest form. The ten tribes are certainly in existence. All that has to be done is to discover which people represent them."

The information published in DESTINY provides the evidence showing that Israel left Palestine while the Jews remained. The movements of the Israel clans are traced out of the East, across Europe to their new settlement in the Isles of Britain, and then on to America. The prophets foretold Israel's westward trek and the monuments and traditions record the Divinely-guided wanderings of this people who left "waymarks" behind them as they journeyed toward their ultimate destination. Today the Anglo-Saxon-Celtic peoples alone bear all the marks by which the House of Israel was to be known in the latter days and they have unconsciously fulfilled in their history, and do fulfill in their present-day activities, what the Word of God declares would be accomplished by them in these latter times.

It is natural that, in the presentation of facts at first thought so startling, the immediate effect of proclaiming these new (yet not new) truths will bring opposition from some quarters where past beliefs are upset. But the evidence of racial movements throughout history, and the marks set forth by which the Israel of God was to be known in modern days, are so unmistakably clear that the failure to seriously consider the evidence will jeopardize the future welfare of the Anglo-Saxon race. For if the people of this race are the lineal descendants of the northern ten-tribed Kingdom of Israel — and they are — there has been placed upon them today a responsibility they cannot escape. The failure to awaken to the knowledge of their identity and assume their responsibility as the people with whom God made His unalterable covenants, and upon whom He laid His law, will bring upon them inevitable national suffering and trouble.

Were the opponents of the identity right in their

assumptions, there would, of course, be no such responsibility; but here again it is essential that the facts be made known. This DESTINY is doing. The people themselves constitute the court of appeal and must render a decision as to whether the facts presented are correct or the objections raised are valid. It is also important to carefully consider that God Himself will pass final judgment in accordance with the verdict rendered by the people, bringing weal or woe upon the nations of Israel in days to come as the inevitable consequence of the course chosen and pursued.

Let those who are opposed to proclaiming the identity ponder well the fact that they, too, have a tremendous personal responsibility. When it is universally recognized that the Anglo-Saxon-Celtic peoples are modern Israel, opponents of this truth who have succeeded in leading many astray, and hindered to that extent the national awakening and return to God in wholehearted acknowledgment of His sovereignty and obedience to His laws, will discover that He will not hold them guiltless.

God is not a man that He should lie and He gave His promise that Israel (He did not say Judah) would never cease to be a nation before Him. He gave the continuity of the heavenly signs as a guarantee of this (Jer. 31: 35-36). The *Jewish Chronicle* says, "Find this people" and DESTINY points to the Anglo-Saxon-Celtic peoples in whose history the prophecies of the Scriptures pertaining to the House of Israel are all being fulfilled today.

Sometimes the objection is raised that, because we stress the Gospel of the Kingdom, we have failed to recognize the part personal salvation plays in the redemptive plans of God. While DESTINY Magazine does give specific attention to the Kingdom evangel, this is by no means an indication that the Gospel of Salvation is relegated to a lesser position.

Of paramount importance to every individual is the necessity to become reconciled with God through His Son Jesus Christ. This is requisite to citizenship in the Kingdom of God and DESTINY presents the vital spiritual needs of every individual who strives to become an overcomer and attain the victor's crown. That phase of the Gospel message is as essential to the individual as the Gospel of the Kingdom is to the nation, which proclaims the identity and responsibility of the nations of Israel today and the necessity for the restoration of the administration of the Law of the Lord as the law of the land.

DESTINY Magazine brings to its readers the findings of Bible research, published by those who have seriously studied God's Word and see His overruling Hand in world history. We are not introducing a new religion; we are not a sect; rather, we are Christians who stand for the whole truth as taught by the Scriptures and for the application of that truth to the spiritual, cultural, economic and political life of man.

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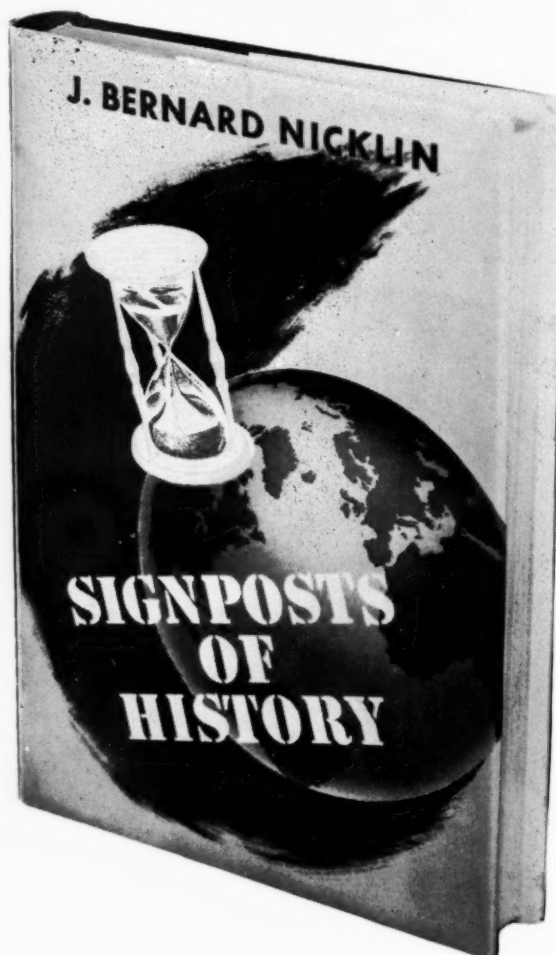
STINY

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by J. Bernard Nicklin

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